

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—Post PAID.

MISSIONARY INTELLIGENCE.

PROGRESS OF MISSIONARY LABOURS IN INDIA.

The following letter from a Missionary at Singapore, to a gentleman in Calcutta, contains much pleasing intelligence respecting his labours among the Chinese, and will doubtless be read with much interest.

SINGAPORE, Sept. 8, 1828.

MY DEAR SIR,

I shall endeavour to set before you as many interesting and important facts, as my slight experience and short labour can furnish. This mission having long worn a very unpromising aspect, and the labours of several eminent and devoted Missionaries, having as yet yielded little apparent fruit, you will not expect to hear of any great things from this quarter.

Our labours hitherto have necessarily been very limited; we have been chiefly occupied in superintending two small schools for Chinese boys, and in distributing books amongst the people. There are few obstacles in the way of education. Christian books are read in connection with their own moral works, in the schools. The settlement, (although flourishing,) being yet in its infancy, most of the recent settlers have no families, and therefore our schools for some time to come, will be scantily supplied with scholars. Malacca, on the contrary, being an old settlement, where abundance of Chinese have long resided, opens a fine field for establishing schools, and education is indeed rapidly advancing amongst all classes of its inhabitants. A free school, under the patronage of the resident, has lately been opened, and promises fair. There are now one hundred and twenty-five boys, and about thirty girls in it, chiefly Portuguese and Malay: of course, this is exclusive of the Chinese schools under the missionaries.

In distributing the books, we first went over the town, taking the streets in order, and passing from house to house, and then made excursions into the interior of the island, and have uniformly met with much civility and kindness, and a ready and ample demand for tracts and scriptures. A few weeks ago, Mr. Humphreys, from Malacca, Mr. Burn, (our chaplain here, our dear friend and coadjutor in every good work,) and myself, passed over to the neighbouring Dutch settlement in Rhio, in a small schooner freighted with the bread of life for the hungry souls there. We spent several days in going amongst the Chinese, dwelling in the town, and on the plantations in the interior of the island—every where meeting with a most hearty reception, and a ready demand for our whole stock of books. We were kindly aided in our work by Mr. Gutstaff, a Dutch missionary, whose zeal and intrepidity in the cause are almost unbounded. The captain or head man of the Chinese, accompanied us to the plantations, and furnished us with his own boat up the river, and amply provided for our refreshment by the way. He was no idle man with us, but took a most active part, nay, I may truly say, he outstripped us all. It was delightful to see him, an old grey-headed man, taking the lead of our little missionary corps, and marching vigorously forward from one plantation to another, and usually distributing the books with his own hand, in a most judicious manner, accompanied with some appropriate admonition, respecting the reading of them to their friends, or dispersing them amongst their neighbours.

Another interesting part of our labours has been amongst the Junks, that come here from all parts of the east. This is not the best season for them, yet we have been on board of twenty seven, and supplied them liberally with the Sacred Scriptures and Tracts. How cheering to think, that the glad tidings of the gospel will thus be transmitted silently and imperceptibly to many countries—to China,

Cochin China, Siam, Java, Sumatra, Banca, Rhio, and to settlements on the east coast of the Malay peninsula! In these several ways, we have scattered abroad about two thousand books, tracts, and portions of the Scriptures.

The Chinese are a very interesting people, and exhibit a striking contrast to the Hindoos and Malays for vivacity, intelligence, and industry. They are scattered abundantly over the Indian Archipelago, and in all the English and Dutch settlements, are the life and spirit of the community, filling up almost all the departments of profitable skill and industry. They seem only to want "the one thing needful," "the pearl of great price," to make them all that seems desirable. The obstacles in the way of the gospel are indeed neither few nor small. Pride and sensuality raise a barrier more formidable to its progress, than the great Tartar wall ever did to their northern enemies. Sensuality is one of the most odious parts of their character.

Their prejudices are giving way fast. A mild, candid spirit of inquiry is apparent in many, and I trust a real and earnest desire to know the truth is excited in the hearts of some. At all events, I cannot help thinking that there is something more than the mere varnish of national politeness manifest, and am willing to hope, that the Holy Spirit is beginning to diffuse His benignant influence over their minds, and gradually winning them to the truth.

The Lord is doubtless preparing a way for the blessed gospel amongst the millions of China. Already it has found its way through many inlets into the heart of the empire, and is now probably secretly working, like leaven, in the hearts of multitudes. The empire itself is, through the blind and cruel bigotry of the sovereign, closed against every Christian missionary, so that he ventures over the frontier at the peril of his life; but we may expect that the political convulsions in China will, under the blessing of God, humble them, and issue in their spiritual good, and break down this terrific barrier. The Catholics at Macao, as well as in many other places of the east, are perhaps in reality the greatest foes to the Protestant missionary. I am persuaded, that the few repulses we met with on board some of the Junks from Canton and Cochin China, were caused by a few Catholics on board, who hindered us from distributing any books. How aptly is that corrupt church called Antichrist—ever resisting the truth!

We have lately been much refreshed by the cheering intelligence, of the rapid progress of the gospel in various countries, and feel our strength much renewed and invigorated for our own work.

The Spirit of the Lord is poured out abundantly. Do we not seem to be come all on a sudden to the dawn of the Millennium? Yet there is probably a time of great trouble coming on the whole earth. The powers of light and darkness are marshalling for a terrible conflict. How consoling—how animating, to think that we have the omnipotent arm of Jehovah on our side! The enemy hath long vaunted himself against the armies of our Israel; but now "He that sitteth in heaven shall laugh; the Lord shall have him in derision: now shall he speak to them in his wrath, and vex them in his sore displeasure. For he hath set his King upon his holy hill of Zion."

J. T.

Calcutta Miss. Herald.

From the Columbian Star.

THINGS WORTHY OF NOTICE.

It is worthy of notice, that many champions of heterodox sentiments in religion, have been the most bold and officious advocates of the external claims and evidences of Christianity. They have, in the first place, let down the subject by novel interpretations, and impudent abatements, and have afterwards evinced a mighty zeal in affirming the truth of scripture, against the allegations of Deists and sceptics. Such was the case with the celebrated Dr. Priestly, who could not find in any of Paul's Epistles the doctrine of vicarious expiation, and who strenuously denies that Christ is ever represented as having suffered as an atoning sacrifice. At the same time he entered with unusual animation, into the general argument for the authentic and divine character of the Christian religion, and by his disputations with infidels and Jews, occupied a conspicuous station among the defenders of the faith. So have we known suspected friends to be immensely kind and civil in some things, whilst in others they could not be chargeable with any excess of kind and assiduous attention. So have we seen

the florid sprouts and suckers that infest fruit trees, shooting up with a fair promise of fruit and affecting to be the beauty and strength of the tree, remain after all devoid of a solitary cluster to verify the expectation that had been excited.

It is also not unworthy of notice, that those persons who hold loose sentiments and practices respecting the Lord's day, and who can indulge themselves in idle habits and trifling recreations on that day, to the neglect of pious and devotional exercises, are never overburdened with religion any day. It will be found in every case, that they who neglect family religion, have little or nothing to do with Sunday schools, are very shy of religious conference and conversation, scarcely ever pray for the Heathen, or give any thing to aid in sending the gospel to them, and having passed the first day of the week without God, are at no pains to become more strict and holy on any other day.—Men may have a hypocritical austerity in observing the Sabbath, and still live a careless life the rest of the week; but let it be remembered that they who neglect the Sabbath, are most likely to neglect every other day.

It is worthy of notice, that those who deal in ardent spirits excuse themselves on the ground, that they do not create the baleful thirst by which their fellow men are urged into intemperance, but only supply in the honest course of commerce what the vitiated taste craves, and will have from some source. This reminds us of the reason assigned by the trumpeter who had been taken captive in a battle, why he should not be put to death; because, as he alleged, he had no hostile weapon in his hands, and was only the innocent bearer of the harmless trumpet. For this reason, answered the enemy, you must die, because you incite so many others to fight, by the martial sounds which you make. The commerce in ardent spirits so extensively carried on, must be chargeable in no small degree, with the guilt of those crimes and excesses which intemperance creates. It is the interest of this commerce to have all the world drunkards. It concerns it, for the consumption of intoxicating drink to be very large. It concerns the trade to have liquors spread throughout the country, to have them poured into the cup of every tenant of a log cabin, to have every man, woman and child, well drenched in this destructive merchandise. It requires very little argument to prove this. For if the dealer can gain one cent per gallon when his customers call for one thousand gallons, if he can induce them to call for two thousand gallons, he makes twice as much money. Thus we see that the trade encourages the consumption, and the consumption encourages the trade, and that there is a reciprocal excitement.

It is further worthy of notice, that those who pay no money for missions, and other benevolent institutions, are the loudest in their clamors against all such expenditures. From the strain in which some of them inveigh against all such plans, we should be induced to think that they had endured the most enormous exactions for their support, and that their present opposition had arisen from the losses and privations, to which they had been subjected on account of such schemes. Nothing is further from the truth. These honest, independent souls, never gave a cent for the objects against which they so vehemently declaim. They were never so weak as to give their money to the support of such phantoms, and they never mean to part with a dollar to nourish the pride and ambition of missionaries. Why then are they so much disobliged by the donations of others? If the same money that is given for these Christian operations, were spent in lottery tickets, or in hurtful speculations, or in any worldly extravagance, nothing would be said, but when given for the promotion of the virtue and happiness of man, and for the diffusion of the sacred light of truth, then it is a most unexampled waste.

It is worthy of particular notice, that no being was ever so much loved, and so much hated as our Divine Redeemer in the days of his incarnation. His few devoted friends left every thing to follow him. They accounted no sacrifice too dear, and no suffering too great in testimony of their faithfulness and affection. On the other hand, his enemies spared the basest criminal in preference to him, and thought more of the vilest malefactors than they did of Jesus. What does this teach us? It demonstrates clearly that there is something in Christ and his religion, which forbids all middle feelings, which precludes indifference, which makes neutrality impossible, and consequently which must foster the warmest love, or the most malignant hatred. We

infer from this, that nothing can inflict a deeper wound on the bosom of Jesus, than mere indifference.

THE FORCE OF TRUTH.

The truth of God is quick and powerful. When we look into the revelation which he has given us, we cannot but admire its adaptation for being the standard of truth and the rule of duty, on account of the simplicity and the comprehensiveness of its dictates. According to its own testimony, the divine word is a very plain directory. The course of duty, is a highway of holiness, so clearly marked out by the finger of God, that the "way-faring man though a fool, need not err therein." The scripture given by inspiration is said to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished." These truths being matters of general acknowledgment, amongst sincere Christians, it would seem strange and unaccountable that there should be so much dissension as now exists among them, on such important subjects as the constitution and ordinances of the church. Whatever reason may be assigned for this, it must be admitted that there is no deficiency in the great statute-book which God has given his creatures as the guide of their faith and practice. The difficulty is rather to be found in the want of conscientious investigation of the scriptures, in the prejudice of early education, the influence of preconceived opinion, or the untoward circumstances under which a judgment on these subjects has been formed.

But, however Christians may differ, the truth on these subjects is revealed. And blessed be God, the truth in its simplicity and purity, has been gaining more extensive influence, from the days in which the Church of Rome held her potent sway throughout all Christendom, until the present time. And even now, though there are many difficulties in the way of a candid mind coming to a decision on these subjects, yet we are sometimes called upon to rejoice, in view of single instances of the triumph of truth.

These remarks have been suggested by the perusal of a pamphlet, bearing the title at the head of this article. It contains a plain and affecting account of the views and feelings which incited a number of individuals in Halifax, to secede from the National Establishment, and to organize a church on principles according with the spirit of our Saviour's declaration, "My kingdom is not of this world." They were persons who had long before been led to know and love the truth as it is in Jesus. They had been made sensible of their condition and their doom as sinners, and had been brought to lay hold on the hope set before them in the gospel;—in a word, their whole Christian experience, as vividly presented to view, bears on it the strongly-marked impress of the Spirit's agency. While in the Established Church, they had awhile enjoyed the preaching of that gospel, which has for its grand theme, "Christ and him crucified." But at last through circumstances which they could not control, they were deprived of this great blessing, and for this they could find no substitute. Although they had been sincere members of the church of England, and were attached to her imposing forms, by all the endearments of early recollection, yet they could make no compromise with a ministration, which, however amiable a morality it might inculcate, was deficient in the essential truths of the gospel of Christ. In these circumstances they were induced to seek the truth where they could find it.

It is quite obvious from what has been said, that these persons were now in a situation, which prepared them to search the word of God impartially. Being in a measure raised above the influence of early education and of human authority, they must have felt that the Bible was the only guide which they could trust with implicit confidence. To the Bible, then, they appealed—they read, and prayed for light. Whether they were deceived or not, light seemed to beam upon its pages. The path of duty appeared to them very plain. Having professed the faith that "works by love," they were baptized in the name of the Lord Jesus, and were constituted a church which acknowledges him alone, for its Lawgiver and its Head.

It is true, they had sometimes been led to hear the gospel, dispensed by Ministers of the Baptist Church in Halifax. This, however, was a church, the peculiarities of which were entirely opposed to the current of their former opinions and feelings; a church humble and retired which exerted no extensive influence on society. The change then which took place in the

minds of these individuals, must have been produced by the conviction of truth alone.

On this point, we have other respectable authority. It was the opinion of the venerable John Newton, that had he left the Establishment, his views of truth would have led him to join the Baptist Church. If indeed the church of Christ be a mere "worldly sanctuary," if it be national in its character, or if membership be inherited by natural relationship, then truly the Baptists have swerved far from the truth. But on the other hand, if the church of Christ be not of this world, if it claim no alliance with its principalities and powers, and if its members are not born of the will of the flesh, nor of man, but of God, then is the constitution of the Baptist Church somewhat conformed to the model which Christ and the Apostles have presented for imitation. To conclude, we think this pamphlet to be worthy of the attention of the Christian public, and we hope that all lovers of the truth will give it a candid perusal.

TIMOTHEUS.

The following, which is related as fact, demonstrates, in our opinion, that great and good men are liable to erratic theories; and that when such men make mistakes, they are sometimes great ones. Having before heard some strange opinions attributed to Mr. Irving, the relation seems to us the more probable.

UNFULFILLED PROPHECY.

The rage for studying unfulfilled prophecy, does not seem as yet to have suffered any abatement in London. We have heard a strange story about a meeting said to have taken place a short time ago at the country seat of Mr. Drummond, the wealthy Banker, at which some now discoveries were made in this branch of theological science. The "on dit" of the day respecting the matter is as follows:

Mr. Drummond, without proposing any object beside that of relaxation, invited a number of Ministers of different denominations, to spend some days at his country seat, among whom were Mr. Irving, Mr. Lewis Way, Mr. McNeil, and other popular men. At the breakfast table, Mr. D. proposed that the present opportunity should be embraced to gather their collected opinions upon some passages in the book of Daniel, and in Revelation, which are thought to refer to a millennial period. It was consequently agreed to retire a certain number of hours each day for prayer, and meditation on those portions of scripture, and afterwards to meet for mutual explanation and to compare notes. How long these deliberations continued we know not; but the result of them, according to a series of pamphlets on the millennium in course of publication by Mr. Irving, appears to have been, that the members unanimously arrived at the conclusion, that the Jews, in their unconverted state, will, before long, be again gathered in at Jerusalem; the temple be rebuilt; and the Levitical priesthood be re-established; that at this time, the universal conversion of the Jews will take place, in consequence of a visible manifestation of the Messiah, who will then commence his personal reign on the earth of a thousand years;—that this event will be the prelude to the conversion of the Heathen World, which is to be accomplished chiefly by Jewish Agency; and that all Christians, (by delegation we suppose,) will then flock to Jerusalem.

The inference drawn from these promises, is, that the leading religious societies are engaged in a hopeless, if not useless, task, and consequently do not merit the support of Christians; and that the proceedings of the Continental Society* are more in unison with the divine will, and, therefore, entitled to warmer support than any other institution. The promulgation of these opinions by men who possess considerable influence, is said to have occasioned a considerable reduction in the funds of some of the societies. Mr. Irving claims for the meeting an authority little short of inspiration, on the ground that the circumstances which led to the discussion, and the unanimity which prevailed, were singularly providential.—N. Y. Spec.

*A society in London, the object of which is the diffusion of Evangelical light over the continent of Europe.

THE WAY TO THE PIT.—A young man, on reaching the door of a Theatre, overheard one of the doorkeepers calling out, "this is the way to the pit!" Having had some instruction in the word of God in early life, he interpreted what the man said, that the employments of the Theatre led to hell. The thought haunted him; made him cease frequenting such amusements; he became attentive to the concerns of the soul, and was afterwards a preacher of the Gospel.

EXAMPLES FOR MINISTERS.

[From the Memoir of John Urquhart.]

"This," said Dr. Chalmers, as he was taking the youthful but devoted Urquhart to visit the parents of some Sunday school children, "this is what I call preaching the gospel to every creature. That cannot be done by setting yourself up in a pulpit, as a centre of attraction, but by going forth and making aggressive movements upon the community." Those of our readers who are acquainted with the views of Dr. Chalmers on subjects connected with Christian effort, will recognize here a favourite principle of his familiarly applied. He loves to consider the gospel as a message.

In the same spirit, when little meetings were commenced in different parts of the city for the reading and explaining of the Scriptures, &c. Dr. Chalmers gave the plan his hearty approbation, although he thought the system of individual visitation a better one, if it could be accomplished. He approved the little neighbourhood meetings, because "instead of setting up one great centre of attraction, it was like carrying about the magnet, and bringing it near the iron filings." Thus you get hold on many who will not go to hear sermons.

No one will suspect Dr. Chalmers of putting a low estimate on the powers of the pulpit, or of endeavouring to cloak the sin of those who, when a message from God is to be delivered, do not press with devout earnestness to hear it. But if they will not go to hear the message, he would urge by some means to be conveyed, if possible, to their very residences.

BAPTISTS IN NEW-HAMPSHIRE.

On Wednesday, June 26th, the Baptist Missionary Society of New-Hampshire met in the Baptist Meeting House in Chester, when the Rev. Samuel Everett, of Milford, delivered an interesting discourse before the Society, and a collection was taken for the benefit of Domestic Missions.

The Reports of the Secretary and Treasurer were read and accepted, after which, agreeably to a resolution passed at the last annual meeting, it was proposed to consider the expediency of dissolving the Society, and uniting all the strength of the denomination in the State Convention. To this measure the Society were induced, by the consideration of the inconvenience attending the travel of the Trustees, in a part of the country where their churches are more remotely situated from each other, than on the sea-board, and by the belief that one Board of Managers could direct the operations of the Society more advantageously than two. The measure was unanimously approved, and the Society accordingly dissolved, with suitable resolves, recommending to all the auxiliary Societies to connect themselves with the Convention.

The Missionary Society being dissolved, the Baptist Convention of N. H. met, and heard an instructive discourse from Rev. Ira Person, of Newport, from 2 Tim. ii. 15, after which a contribution was received in aid of the funds.

The Secretary and Treasurer's Reports were then read and accepted, by which it appeared that the funds and operations of the Convention are gradually enlarging. \$200 have been forwarded to the Treasurer of the General Convention, and articles of clothing amounting to \$100, being the first remittance which this Convention has made to the General Treasury. \$100 have been appropriated to the New Hampton Academy, besides a further amount expended in support of a Missionary and Agent in the State.

The prospect of more extensive and efficient efforts by the Churches of this State, to spread the true religion, has evidently brightened, & by persevering measures, and a judicious and prudent expenditure of funds, it is believed that every year will witness and increased amount of good done by them.

A number of churches in the State are in want of Pastors, and although their means of support at first may be somewhat limited, we are assured the disposition to give to Pastors such salaries, that they may devote themselves wholly to the ministry, is fast increasing. Several churches have been planted within the year. Those at Dover and Somersworth present very inviting prospects, and open fields for usefulness, which it is hoped will be well cultivated. Northwood, where a church was formed a few months since, is a fine town; and should they be blessed with an active and faithful pastor, it is believed much good may be done in uniting the inhabitants, a large part of whom are sentimentally Baptists.

A judicious, active and faithful brother is much wanted by the Convention, to be constantly employed as an Agent and Missionary.

The number of Churches connected with the Convention is 70, besides which there are several yet unassociated. It is expected that three new associations will be formed in the State the next fall, which will afford opportunity to all the churches to be associated within the State, and which is highly desirable, in conformity with the plans of the Convention.

The Convention was much gratified with the presence and address of the Corresponding Secretary of the General Board for Foreign Missions, and which it is believed awakened a higher interest in the cause of religion among the hearers.

The Report of the Trustees of the New-Hampton Institution showed the risen and rising prosperity of that Seminary, which it is believed is destined to exert, as it has already done, a salutary influence upon our churches and the cause of learning and piety.

The Subject of Sabbath Schools, the observance of the Sabbath, the Baptist General Tract Society, and the publication of a weekly religious paper in the State, received the attention of the Convention, and with the exception of the latter, their decided approbation. The publication of a newspaper was submitted to a Committee for consideration, to report to the Trustees in October next.

Next meeting of the Convention at New-Hampton, on the 4th Wednesday of June, 1829, at 10 o'clock, A. M.

Officers chosen:—
Rev. N. W. WILLIAMS, Concord, President.
J. BARNARD, Deerfield, Rec. Secretary.
B. STOW, Portsmouth, Corr. Secretary.
PHILIP BROWN, Hopkinton, Treasurer.

Two Vice Presidents and six Trustees.

[Communicated.]

The BAPTIST TRACT MAGAZINE, each number containing 24 pages, is published monthly by the Baptist General Tract Society, at 50 cts. a year, payable in advance. This is as cheap as Tracts to members of the Society, i. e. 300 pages for 50 cents.

The Magazine contains short pieces on religious subjects, suited to profit the young and the aged, accounts of the usefulness of Tracts in our own and other countries, extracts from interesting letters and notices relative to the progress of the Society, notices of new Tracts published, with the treasurer's monthly account of monies received, &c. The great increase of its subscription list, and the fact that it goes into all the states of the union, is sufficient testimony of the estimation in which it is held. The work is of great value to the operations and success of the Society. All therefore who feel interesting in its prosperity, are earnestly desired to make some effort to give it a still more enlarged circulation. It would be very easy to obtain for it ten times the number of subscribers it now has, if our brethren in the ministry and others would use some exertion to accomplish the object. Then an effect might be produced by it in favour of the Tract cause worthy of the age in which we live, and of the denomination to which it belongs. Any person obtaining six subscribers is entitled to one gratis so long as six pay through him, and two gratis for ten subscribers. All letters relative to the Magazine, should be addressed to Noah Davis, Philadelphia, and must be post paid. The postage of this Magazine, having one sheet in each, and being a periodical, is 1 1/2 cents over 100 miles. Persons sending for the Magazine, should write the names of the subscribers and post offices in a hand too plain to be mistaken. The Magazine is sent gratis to the Agents of the Auxiliary Societies.

MINUTES OF ASSOCIATIONS WANTED.

The clerks or correspondents of all the Baptist Associations and Conventions in the United States are reminded of the request of the Board of Directors of the Baptist General Tract Society, that copies of the minutes of each be sent annually to their Agent, that a complete account of the members, &c. of the denomination may be compiled from them for publication. As the season when most of their anniversaries are held is at hand, the request is republished, with this additional one, that the minutes be forwarded as soon as possible after the meetings. Minutes sent according to our request should be put up in a wrapper, left open at one end, marked one sheet, (more or less) periodical, and addressed to Noah Davis, Philadelphia. The individuals who forward minutes will please write their own names, also the names of their respective post offices on them, and nothing more, or we shall have to pay letter postage. A copy of our annual report will be sent in exchange.

The American Baptist Magazine, Christian Watchman, Religious Herald, Baptist Recorder, Waterville Intelligencer, Maine Baptist Herald, Christian Secretary and New-York Baptist Register will please insert the above notices.

THE SCRIPTURE GUIDE TO BAPTISM.

BY R. FENGLY.

This work has been recently stereotyped and published in this city by the Baptist General Tract Society. Its character is too well known to require a description here, except to say, that a very valuable note on 1 Cor. 7. 14, has been added to it by the Rev. John L. Dagg, Pastor of the 5th Baptist church in Philadelphia. The whole makes a tract of 60 pages, and is the cheapest and in many respects decidedly the best thing on that subject in use among us. The object of this notice is to call the attention of our ministers and churches to the importance of giving it a most extensive circulation. The Board of Directors of the society in order to promote this, have determined that it may be sold at 5 dols. instead of 6, for a hundred or more. The price by the dozen is 75 cents or 6 cts. each. At least one hundred should be circulated by every church in the country. Let the minister order that number and dispose of them among the people, or rather let four or five persons unitedly contribute the sum required to purchase one or two hundred copies. Let the money be sent, the tracts procured and sold or given away. If sold let as many more be bought for the same purpose, or if this is not desired, let the amount be given to aid the General Tract Society in distributing that or other tracts among the destitute. Thus this tract may be soon dispersed all over the land.

Orders for tracts, inclosing the money and directing in what way they are to be sent, should be addressed to NOAH DAVIS, Agent, Phila.

Preachers and preaching.—The preacher of the word, be he ever so powerful, can cast the seed (the word of God) only into the ear. His hand reaches no farther, and the hearer by his attention may convey it into his head; but it is the heavenly Teacher from above, the good Spirit of God, that carries it into the heart—the

only soil where it proves lively and fruitful.—*Lighter.*

From the Sabbath School Treasury.

Extract from a letter of SAMUEL ADAMS, former Governor of Massachusetts.

The best formed constitutions that have yet been contrived by the wit of man, have, and will come to an end—because the "kingdoms of the earth have not been governed by reason." The pride of kings, of nobles, and leaders of the people, who have all governed in their turns, have disadjusted the delicate frames, and thrown all into confusion. What then is to be done? Let divines and philosophers, statesmen and patriots, unite their endeavors to renovate the age—by impressing the minds of men with the importance of educating their little boys and girls—of inculcating in the minds of youth, the fear and love of the Deity, and universal philanthropy; and, in subordination to these great principles, the love of their country—of instructing them in the art of self government, without which they can never act a wise part in the government of society, great or small—in short, of leading them in the study and practice of the exalted virtues of the Christian system, which happily tends to subdue the turbulent passions of men, and introduce that golden age, beautifully described in figurative language, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them."

FAMILIES LOOK AT THIS.

"Johnny, take the bottle and go to Mr. —'s store and buy a quart of rum; and take a plate and go to your aunt —'s and borrow a piece of butter for breakfast." It is a fact that a stout, excellent workman at a profitable trade sent his son, about twelve years of age, on the aforementioned errands, a few mornings since. It is perhaps, no more than the general custom with that man and too many others, who, like him, are apparently on the high road to ruin and death, by intemperance. In their houses may be found abundance to gratify the monster that is preying upon their vitals; while of the comforts and necessities of life, a very scanty portion indeed is there.

INCREASE OF CHRISTIAN INFLUENCE IN CALCUTTA.

Says a correspondent of the London Baptist magazine—Having mentioned to the late Charles Grant, Esq. on the 26th November, 1814, the receipt of a letter from the Rev. Dr. Carey, which showed the increase of Christians in Calcutta, I observed, how different this was to the period of 1783, when Mr. John Thomas advertised in the Calcutta Gazette for a Christian.—Mr. Grant said, "I was in India at that time, and resided at Malda. About seven years before the arrival of Mr. Thomas, I lived at Calcutta, and was brought under deep concern about the state of my soul; there was no person then living in Calcutta from whom I could obtain any information as to the way of a sinner's salvation. I at length went to the Dutch Missionary, (the same who had built what is now called the old church,) but he had outlived his zeal, and I suppose was a man destitute of religion. I found him lying on his couch: my anxious inquiries as to what I should do to be saved, appeared to embarrass and confuse him exceedingly; and when I left him, the perspiration was running from his face in consequence, as it appeared to me, of his mental distress. He could not answer my questions, but he gave me some good instructive books. Some time after this, my friend, Mr. C. came round to Calcutta; we became acquainted. You have heard of Mr. Udney and Mr. Harrington. They both came out to India under the influence of strong infidel prejudices, and were both brought to the knowledge of the power of religion in my family. After Mr. Thomas had been for a little time in Calcutta, I and my friend Mr. C. became acquainted with him, and proposed to him that he should continue as a missionary in India: his support cost me five hundred pounds at least before his return to England, when he was first engaged by your Society."

The writer well recollects how feelingly this good man expressed himself respecting the conversion of a wicked Irishman in India. "The conversion of such a man as L." said he, "and his call to the ministry, gives one an overwhelming idea of the divine mercy." It was on this occasion Mr. Grant very strongly recommended that the Baptists should send out missionaries to New South Wales. "That colony," he observed, "will in the course of a century, as the settlers lose nothing of the European spirit of enterprise, have all the Eastern nations at its feet: it is a country, therefore, which should be well supplied with Christian instructors."

FACT TO BE REMEMBERED.

What a valued correspondent writes in the present number of our paper, respecting the revival in Georgia, is worthy of notice. He intimates that the showers of mercy which have fallen so copiously upon many parts of that state have been limited almost entirely to those churches

and communities which have taken an active part in Missions, in Bible Societies, Tract Societies and Sabbath Schools. Are these things so? If not, let us hear speedily from some of those associations and churches, which have taken it upon themselves to condemn all the existing plans of Christian usefulness, that the Lord is also pouring out his Spirit upon them, that the disobedient are turned to the wisdom of the just, that cold hearts begin to glow, and mute tongues to sing, that "the wilderness and solitary place are beginning to be glad for them, and the desert to rejoice and blossom as the rose." Let us hear from them such evidence of the Lord's gracious visitation, and we shall not be inclined to ask them any further whether they uphold this or that society. We can safely entrust to the spontaneous movements of a revival spirit, the matter of benevolent cultivation for accomplishing those things which promote the kingdom of Christ. They will, in such a case, pray for the peace of Jerusalem, and learn that those only shall prosper, who love her.—*Columbian Star.*

Good News from Ceylon.—We learn, by a communication just come to hand, from Princeton, New-Jersey, that the fact of another powerful revival of religion in the schools at Ceylon, was recently announced in a religious meeting, by Dr. Green of Philadelphia, on the authority of a private communication just received from that favoured island. The work is said to be powerful and extensive beyond all former precedent. What Christian heart will not rejoice? Let every one add to his contributions, and remember the heathen in his daily supplications.—The fruits of a former revival in Ceylon amounted, we believe, to nearly one hundred. Since that period, schools have greatly multiplied and prospered. The fields have thus been enlarging and fitting for the harvest; and now the time of vintage has come.—*Western Recorder.*

Influence of the Holy Spirit.—We are too apt to form narrow views of the operation of Divine influence, and to acknowledge its necessity only in the conversion of the unregenerate. It is equally necessary to success in every Christian labour, "whether we are seeking to train a family, to influence a neighbourhood, to teach a Sunday school, or to occupy a pulpit." It is as much the efficient cause in educational instruction, as in preaching the gospel. In a word, the efficacy of all moral instrumentality is to be referred to the same Divine cause; and, that the appointed means which God has promised to bless, are not universally efficacious, results from no deficiency of power or mercy on His part, but from the obstructions created by the neglect, unbelief, and perversity of man, and the incalculable inaptitude of human beings to yield to any spiritual and holy influence.

For the Christian Secretary.

CHARACTERISTICS.—NO. VI.

F. was the subject of serious impressions when a youth, and in the eye of Christian charity, perhaps too charitable, he was esteemed pious. Soon he united with a religious community, and entered on his christian course. For a time he appeared to run well, and gave some evidence that his heart was engaged in the cause of the Redeemer; but naturally of a worldly and parsimonious spirit, and possessing a considerable share of worldly wisdom, he began by degrees to relax from that apparent zeal for God's glory and the salvation of sinners, which he manifested at his first introduction to the church. Yet he continued punctual at his place on the stated meetings of the church, and nothing was found in his conduct of so immoral a character, as to subject him to the censure of his brethren. Finding, however, that the denomination with which he had connected himself, were more liberal in their support of the teachers of religion, than suited his parsimonious disposition, and that if he continued with them he must conform to their views on this subject—he suddenly became very conscientious, relative to certain points in their practice; and learning that there was another denomination of professed Christians in the neighbourhood, who were equally pure in doctrine with his brethren, and probably more so in their practice of the ordinances of Jesus Christ, while at the same time they would allow him to indulge in his covetousness, he concluded to change his relation and become a member of that body; who, while they rejected the right of Cesar to interfere in the business of ministerial support, had not been sufficiently regardful of the law of Jesus Christ in this matter. Here "F." concluded he should be able to soothe his conscience, while he should indulge in that sin, whose withering influence had now pervaded all the powers of his soul.

Mistaking the real character of the man, and hoping that conscience and the spirit of God, and not covetousness, and the God of this world, had led him to offer himself to their fellowship, he was received to the full communion in his present connection.

Naturally sober and discreet, as well as stubborn, and possessing some talents for public improvement in a religious

way, as well as possessing the character of a tolerable financier, "F." soon attracted the notice of his brethren; and a vacancy occurring in the Deacon's office, he was, in an evil hour, permitted to fill a department in the church, the qualifications for which are stated by an Apostle to be of the highest devotional order, "A good man, full of the Holy Ghost and faith."

Fond of having the pre-eminence, and possessing an arbitrary disposition, his present station is calculated to feed the vanity of his heart. He would fain be thought liberal, but he is too covetous to secure this character. True he can talk much of liberality, and devotion to the cause of religion; but when the wants of a perishing world are held up to his view, he has as many reasons why the present time, and the measures proposed at the present period are not suitable, as the spirit of mammon can suggest. But lest his brethren should begin to entertain doubts of his piety, when they see such fruits, he perhaps will start some new project for extending the influence of religion; taking special care however, that his schemes shall involve no considerable drafts on his time or money. From the well known sovereignty of his disposition, and coarseness of his feelings, he has already inspired the members of the church with a dread of his anger; so that rather than come out in opposition to him, they deem it the most prudent way to submit in silence to his tyrannical rule. And thus he "lords it over God's heritage," and prevents the church from engaging with her united strength, in the benevolent and godlike object of sending the gospel to every creature. It is true, "F." is not without his times of apparent religious fervor and zeal, and he will sometimes perhaps seem to manifest a regard for the institutions of religion, so far as to patronize a Sabbath School; but this must be done in his own way, and he must have full credit for it too. For the fact is, he does not intend to have any of his religion go for nothing. It costs him too much effort to act like a Christian, for him willingly to have his efforts thought lightly of.—I need not say, the influence of such a Deacon on a church must be deadly, as it is calculated to suppress the rising spirit of piety in the members, and paralyze the efforts of the worthy pastor. It is time that such men as "F." should look about themselves, lest a worse end befall them than that which befell the "unbelieving Lord in the gate of Samaria." B.

For the Christian Secretary.

CONFERENCE OF THE CHURCHES.

NO. I.

MR. EDITOR—

I am extremely happy to learn that the New Haven Baptist Association, have recommended to the churches to hold monthly conferences, and have gone so far as to appoint Wednesday, the 1st day of October, to meet at Chester, with the church under the pastoral care of Brother Jennings; as he gave an invitation to that effect, immediately after the conference was recommended. This augurs well, and shows a determination (by the blessing of God, without which we can do nothing,) not to be outdone in good works by our Congregational brethren.

This method of proceeding, has been more blessed to the awakening and conversion of souls to the cause of Christ, than any other transaction set on foot for that purpose, probably since the days of the apostles. I have had the happiness to attend five of these meetings; have heard from nearly thirty more, and have not yet learned that one has been held where a conversion did not succeed, and in some instances not less than 200 have (soon after) declared what God had done for their souls.

These meetings are not entirely original in that denomination; they are our covenant meetings before communion, improved upon and enlarged. All our Baptist Churches know more or less, what these covenant or church meetings are, when the members have the meetings of the spirit, the humbling influences of the grace of God poured out upon them, and all apparently feel of one heart and of one mind at the feet of Jesus, each are esteeming others better than himself.—What Christian ever lived since the world began, that did not love such a meeting as this? Would he not relish it even more and more, as it enlarged in numbers, and graces, and interesting relations of experience—of convictions, and conversions to God! Then my brethren, who would not love the conferences of the churches? It is not my object to eulogize, but to tell the truth—to awaken the interest of my Baptist brethren, to a cause in which we are at present out done by Christians of another name.

I am aware of the prejudices that all denominations feel, towards any course pursued by those differing from them in sentiment. This is not peculiar to Christians, but is probably less operative with them than with men of the world. Even that celebrated political writer, with the signature of Junius, was aware of this fact when writing against the British Ministry, and wished "to illustrate one useful proposition," "That we should not reject the friendship or services of any man, because

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he differs from us in a particular opinion." If the worldling and the statesman adopt this as a motto, how much more does it become us as Christians, as those that realize they must give account to God for all their unimproved opportunities. Yes, opportunities for the salvation of souls. Suppose that we should appoint delegates, and hold conferences with every Baptist church in this State, and only one soul should be converted in consequence of it all, what infinite gain to that soul! An eternity of happiness at God's right hand!

We all know that it is the prerogative of God only to change the heart, but there are means which he is pleased to bless. These means it is our indispensable duty to strive, all in our power, to ascertain; and when ascertained, to be equally zealous to put in practice.

These meetings alluded to, are not only blessed by the Holy Spirit to the salvation of sinners, but they operate in a most powerful manner to unite the hearts, awaken the graces, and interest the devotional feelings of Christians. So much so, that I believe no Christian who attends one as a delegate, but is more desirous to attend again. I have seen aged men of 80, ride 60 miles on horseback to attend them; stand up before the congregation, and exhort the aged in such appeals to their hearts, that many even of the abandoned and obdurate would be melted to tears.

Many persons have been found at these meetings, who were willing to go frequently as far as they could, by leaving home on Monday morning, attend the conference, and reach home again on Saturday night. I mention this fact, to enquire whether we are not out done in zeal, and whether it is not time to awake, look around us, and ascertain if the command is to some of us: "Go ye and do likewise."

Our local situation requires us to drink deeper into this spirit, as our churches in this State are more remote than theirs. They have been much opposed by bigots, the powers of darkness, and spiritual wickedness in high places, and greatly accused of becoming too much like Baptists and Methodists, especially in their narratives of experimental piety. Though it is not probable that we shall follow them explicitly in all things, still it will doubtless be of service for us all to be made acquainted with their manner of proceeding. I shall therefore in my next, endeavour to give a succinct account of the course they generally adopt.

Yours, &c.

AMICUS.

As I have a blank place still left, perhaps as a source of consolation to some pious minister, who has been preaching for many years without witnessing any special fruits of his labour, I may mention an anecdote of the celebrated Dr. Hopkins, as related by him to a friend of mine.—The Doctor had laboured in the ministry for a long time, without ever knowing that his preaching had been blessed to a single individual. One evening, after preaching a lecture in exchange with an esteemed Baptist Minister, he found the Lord had set home some truth to the heart of a poor mulatto girl, that resided in his family, who was soon made to rejoice in the Lord. The old gentleman broke out in tears of gratitude and thanksgiving: "O my brother, I have preached 20 years, and have long feared that the Lord never would give me one soul as a seal of my ministry; but blessed be his name, he has seen fit to make me an instrument of awakening this poor mulatto girl, and I am now abundantly paid for my 20 years preaching."

The Baptist Preacher for July, 1826, contains a Sermon by the Rev. Henry Davis, Pastor of the Baptist Church, Detroit.—On the Rapid Spread of the Gospel in Primitive Times.—Acts xix. 20. "So mightily grew the word of God, and prevailed." For August, it has a Sermon by Rev. Cyrus P. Grosvenor.—On the Brevity of Prosperity in Sin.—Daniel v. 25. Such a discourse must have been heard with interest, and no doubt will be read with a similar feeling. It supplies an awful admonition to those who are relying upon the treacherous smile of prosperity.—Col. Star.

What we get from God in private, will wear well in public.—Anonymous.

By preaching a minister is making a feeble effort against a powerful enemy—a single effort against a combination of evils—a temporary and transient effort against evils of a continued operation, and a purely intellectual effort against evils many of which act on the senses. In preaching, you are to testify to the world a Saviour's incarnation, doctrine, miracles, life, death, resurrection, and glory to come. You are to make known the high and deep, the great and glorious mystery of Messiah's redemption; and that you may be prepared for this all important work, you shall receive power from on high.—Dell.

Honour.—When honour is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished; but when the dictates of honour are contrary to those of religion and equity, they are the greatest deprivations of human nature, by giving wrong ambition, and false ideas of what is good and laudable, and should therefore be exploded by all governments, and driven out as the bane and plague of society.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, AUGUST 23, 1826.

Heaven's blessedness will be perfect and entire, because one holy mind will actuate all the members of that glorious society. There, the original law of man's creation will be deeply engraved on every heart, and sway entirely every mind. Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself, is the unalterable law of the Divine author of our being. And this law is no less binding on the angelic hosts, than on man.

It is a departure from obedience to this law, that procures our misery here; and nothing but a return to entire obedience to this law, will secure unalloyed happiness, either here or hereafter.

How different would be the aspect of human society, were this law duly observed by mankind. Then would every human being be as careful of the rights, and of the happiness of his fellow beings, as of his own. How effectually would this exclude all envy and detraction, all fraud and violence from the human family—man would then cease to vex his fellow man, and all would devote their entire mind and strength, to the promotion of the common weal.

Christianity claims to re-establish the empire of this law in the hearts of all its subjects; and so far as its holy principles are received by men, it does exert on them this transforming influence.

The spirit of the gospel is a spirit of universal benevolence. He that loves God, loves the truth, and he will endeavour to render this love universal. "No lie is of the truth." The fruits of the spirit are love, joy, peace, long suffering, meekness, gentleness, faith; against these there is no law.

What can be more incongruous, than for the professors of the holy principles of Christianity, to indulge in a spirit of malevolence, when every principle of that religion they profess, inculcates the highest exercise of benevolence.

Well may we conclude, if we love not our brethren whom we have seen, that we are strangers to the love of God, whom we have not seen. It is to be feared that many "who profess even an orthodox faith, know but little of this vital, godlike principle of benevolence. Such persons will frequently be very charitable towards themselves, when on examination of their own hearts and lives, they find much of the spirit of malevolence. They will be disposed to say there is no perfection here, and charge their sins to the account of the common frailty of man, instead of humbling themselves before God in deep and hearty repentance.

How vain are all pretensions to the Christian character, unless we have the benevolent spirit of Christ, and how preposterous for us to claim that we expect heaven, where all is peace, joy, and love, unless we are found assiduously cultivating these principles here.—The pious Psalmist, in the exercise of this principle, could say, "As the Hart panteth after the water brooks, so panteth my soul after thee, O God. When shall I come and appear before God. Then shall I be satisfied when I awake with thy likeness." This is the hungering and thirsting after righteousness, which the Saviour has declared shall be satisfied.

The gospel comes like the skilful and benevolent physician, to probe to the bottom the moral wound which sin has inflicted, and pours in the only balm that can heal and restore a healthful action to the soul. And who that has experienced the heavenly virtues of this balm, can be restricted in his endeavours to extend a knowledge of this sovereign remedy to every wounded soul?

The true Christian knows, that the Gospel alone possesses the power of rectifying the heart of man. And that the heart being set right, the man is prepared to follow up the law of benevolence, in the exercise of love to God and man. And thus the foundation is laid, for the melioration of the spiritual and temporal condition of our whole race.

Imperfect as has been the influence of this law of love on the hearts of Christians, it would not be difficult to prove, that the world is indebted to the God of all grace and consolation, in the operations of this principle, for the civil and religious blessings which are now enjoyed.

We make but one reflection on the above.—"Thanks be to God for his unspeakable gift," without whose atonement and mediation, no holy enjoyment could be attained by rebellious men.

The New Haven Baptist Association, held its third anniversary on the 13th and 14th inst. with the church in Stratfield. The introductory Sermon was delivered by Rev. Pierpont Brockett, founded upon Isaiah, lxii. 6, 7.

Rev. Benj. M. Hill was chosen Moderator; Rev. P. Brockett, Clerk; and Br. Curtis M. Doelittle, Assistant Clerk.

The letters from the Churches afforded cheering evidence, that the Lord had graciously blessed this infant Association during the past year. Several of them contained accounts of powerful and extensive revivals.

The reading of letters, and transaction of business, was accompanied with an unusual share of devotional exercises, many of which produced a solemn and touching effect upon the hearts of the people present; and the debates upon several important questions, were characterized by much Christian affection and brotherly love. The unanimous sentiment of the delegates and spectators seemed to be, it is good for us to be here.—The additions to the Association by baptism, during the past 12 months, are about 200.

The next session will be held with the church in Woodbridge and Salem, on the first Wednesday in October, 1827, which period is now established for its future anniversaries.

After the session was closed, a number of ministering brethren from different Associations, met to deliberate upon the subject of forming a society for the benefit of superannuated ministers, and the widows and orphans of deceased ministers in this State. Rev. Asahel Morse was chosen Chairman, and Rev. Isaac Kimball, Secretary. A Committee was appointed to prepare a Constitution, and report at a meeting which is to be held in Hartford, during the next session of the Connecticut Baptist Convention, in June.

There is wrong doings some where.—Letters are multiplying on our hands, complaining that our paper does not reach the subscribers. Post Masters are certainly censurable for this. A number of subscribers have discontinued our paper this week, giving us as the sole reason, that they came so irregularly. What shall be done? One subscriber in Ludlow, Mass. claims to have received but 25, out of 40 papers sent from this office. One from Troy, N. York, claims that some times the paper has not come for 4 weeks in succession. This subscriber however does us the justice to say, that he doubts not, the papers are regularly mailed at Hartford. Public servants should be faithful, or be removed from their stewardship.

A new Academy has been commenced at South Reading, Mass. by the Baptist denomination of Massachusetts, under very favourable prospects.—The Executive Committee of the Massachusetts Baptist Education Society, have resolved to place such of their beneficiaries at this Institution, as can there obtain the instruction they need.

The Treasurer of the Conn. Baptist Convention, acknowledges the receipt of \$4 50 for Dom. Missions, from the Church in Meriden.

A Correspondent over the signature of "A Reality," and "Mechanic," is notified that his communications are received, and are under consideration.

Conference of the Churches, No. 1, by "Amicus," will be found on the 2d page of this paper.

General Intelligence.

From the Nashville Republican.

We may soon expect to see the Oregon Gazette, printed at that extreme point of our country where the River of the West disembogues into the Pacific ocean. The western mail of last week brought us a neat paper entitled the Miners' Journal, published at Galeana, on the Fever river, in the northwestern part of the State of Illinois, and which but a comparatively short time since was considered one of the most remote places in the Union. Judging from the columns of the paper, Galeana is rapidly coming forward as a place of business; steamboats ply to the town, and it must become a point of commercial importance. We subjoin the following paragraphs from the Miners' Journal of July 10:—

Capt. Brant, Assistant Quarter Master of the U. S. Army, left this place on Wednesday for St. Louis. He distributed ten thousand dollars on Fever river, for the payment of troops and for supplies during the Indian disturbance last summer.

Lieut. M. Thomas, Superintendent of the United States' lead mines, left this place on Thursday, in the steamboat Red Rover.—While here, he visited the newly discovered mineral country on the Oniscosis and Rock Rivers; granted licenses to smelters, permits and leases to the miners who had previously occupied the country within certain limits.

The water in the upper Mississippi and Fever rivers, has been unusually high the whole season. It commenced falling a few weeks since in a very gradual manner; but a second flood commenced, and to our astonishment, the river has risen more than six feet in three days, and continues to do so with unexampled rapidity. So high a stage of water, at this season of the year, has never been witnessed by the oldest settlers.

The following account of a visit to an Indian village on the 4th of July, is extracted from the Galeana paper.

A party of about one hundred ladies and gentlemen went on board the steam boat Indiana, at nine o'clock A. M., descending Fever river to its mouth and ascending the Mississippi about 18 miles to the Fox village at Dubuque's mines.—Several guns were fired when within a mile of the town, and on the arrival of the steam boat, the bank of the river was lined with Indians to witness the novel sight of the landing of a steam boat at their village. The whole party went on shore. The principal chief could not be seen. We were informed he was at a lodge, a little back of the village, dressing to receive his visitors. In a short time, however, he made his appearance, and greeted the gentlemen of the party with a "How-te-too," or a "Bon-jour," and a hearty shake of the hand, and expressed himself highly pleased with our visit. He knew it was the anniversary of American Independence, or as expressed in their way, "the Americans' day of thanksgiving to the Great Spirit." Many ladies shook hands with the red chieftain, which afforded excessive amusement to his young men. A present was

then made of flour, tobacco and pipes, for which they expressed their thanks in their own wild and uncultivated manner. After remaining an hour and a half, and visiting most of the lodges in the village, the party again embarked, and returned to Galeana, at 8 o'clock P. M.

Inclined Plane at Boonton Falls.—We understand that the Inclined Plane at Boonton Falls, on the Morris Canal, was visited by a number of gentlemen from this town and the city of New-York on Saturday last, and its operation was to the satisfaction of all present. The machinery for the passage of boats from one level to another, has been improved and simplified from that used at Rockaway. The Boonton Plane is nearly 1000 feet in length—overcomes an elevation of 80 feet—and can be passed in twenty minutes; whereas, to overcome the same elevation by common lockage, would require eighty minutes. It is evident, therefore, that by this invention, not only a much greater facility is afforded to the passage of boats, but great economy in their construction, when compared with the expense of ordinary lockage.—Newark Sent.

Very Reasonable.—In Peru, citizenship is forfeited by slave-trading, notorious gambling, drunkenness, the abandonment of a wife without reason, vagrancy, &c.

President Adams arrived at his country-seat in Quincy on Monday noon. It is to be regretted that he should consent to continue his journey, as the papers have stated, on the Sabbath. He should at least, in this matter, have respected the feelings of his religious friends. His arrival at Providence in the Steam-boat on the Sabbath, must have occasioned much confusion. A crowd of citizens, as we learn, "received him with enthusiastic cheers at his landing, and a military salute from the hill, both of which were returned by the boat." This firing of cannon, and huzzing on the Sabbath, must have been painful to the feelings of those, who delight in sanctifying the Sabbath, by keeping holy day. But the story does not end here. The Providence Gazette also states, that "during his stay, he was called upon by the Governor and suite, the Chief Justice, and many other gentlemen of the town," which must have occasioned much empty parade, hurry, and disorder. In the evening, he left Providence on horseback. In reflecting on these facts, we could not but recollect the totally different course and example of the first President of the United States. It was the invariable rule of Gen. WASHINGTON to hallow the Sabbath. He would receive no visits of ceremony on that day. The conduct of President Adams is at this time to be especially regretted, because attempts are now making by the friends of the Sabbath, for its more strict and rational observance, and for counteracting all unnecessary travelling and labor on that day. Mr. Adams has most sorely wounded and grieved his religious friends through the country; and it is a wound and grief which they will not soon forget.—Christian Watchman.

FOREIGN.

The War with Turkey.—The New-York papers of Monday evening, received by the Steam boat mail, bring news from Paris to July 23, brought by the ship Olympia, Capt. Wood, of this port from Havre. Official bulletins from the Russian Army on the Danube, to June 11, are received. The first division of Russian troops, passed the Danube, a short distance above Ismail, on the 8th, by the assistance of a flotilla from the Black Sea and a number of merchant vessels. Their passage was resisted from a number of batteries on the right bank of the river. Eight battalions were landed and several cannons with small loss, and the Turkish batteries, with 15 cannon, were taken possession of by the Russian troops, which sustained but trifling loss. The fortress of Isacktscha was immediately invested, and on the 10th it surrendered, containing two Pachas, 85 pieces of cannon, 17 stands of colors, with a great supply of ammunition and provisions. On the 9th, the passage of the troops was continued, and on that day the Emperor set his foot on Turkish territory. In the mean time a bridge was erected, on which a brigade of cavalry was crossing, at the date of the last bulletin, and the rest of the army was to follow.

Irbail, which is situated 50 or 60 miles higher up the Danube, on the left bank, had not surrendered on the 8th, but it is said had been reinforced by a garrison of 3000 men.

NEW PAPERS.

Messrs. William and William R. Collier, of Boston, have published the Prospectus of a new weekly paper, to be entitled "THE AMERICAN MANUFACTURER." Mr. Collier, the elder, has been very advantageously known to the public as an able editor, and if we mistake not he has allied himself to an interest which will prove to be "the secret of New England's strength." The manufacturing interests of our country are now so powerful and employ so much capital, talent and science, that the station of an editor who shall successfully second and subserve them is second to none—it will be both honorable and eminently useful. It will be commenced as soon as necessary arrangements can be made.

The American Manufacturer will be published every Friday morning, at Two Dollars and fifty cents a year, if paid in advance, or within three months from the time of subscribing; or Three Dollars payable at the end of the year.

Letters may be directed to William R. Collier, No. 11 Merchant's Hall, Boston, where applications to subscribe will be received.

* Agents allowed every sixth copy gratis.

TRANSYLVANIA UNIVERSITY.

Mr. John Pratt, A. B. a member of the Newton Theological Institution, has been appointed a Tutor in Transylvania University, at Lexington, Ky. A Professor of the Learned Languages, and a Professor of Mathematics and Natural Philosophy, are already there; and President Woods, accompanied by Mr. Pratt, is to enter on the duties of his office, the 1st of October; at which time it is intended to bring the Academical branch of the University into vigorous operation.—[Comm.]

A Wen extracted without cutting.—This is to certify, that I was afflicted with a wen on my throat for twenty years; it was small when I first perceived it, but in time it increased to a considerable size, and extended each side of my neck to the jugular veins, and projected even with my chin; it had cance-
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ted and become extremely painful. I had despaired of having it cured, and thought it would have been the cause of my death in a short time, as it greatly distressed me when I took my food. Any operation of the knife was considered dangerous. At length seeing an advertisement in the Daily Advertiser last ninth month, of a wen of 33 ounces extracted from the neck of Elizabeth Redford, living in Follington Township, Bucks County, without cutting, by Dr. Abraham Howell, Philadelphia.—I applied to him, and in a short time he extracted it by medicines applied to the affected part, with much less pain than I expected; and in six days after it was extracted, the Doctor returned to the city, and left the wound to my charge, which was healed in five weeks after, and left but a slight scar. I publish this for the information of those who are afflicted. Witness my hand.

PRISCILLA BISHOP.

Upper Providence, Delaware County, January 17, 1825.

Present at the operation, Thomas Bishop, Jane Jeffries.

Dr. Howell has removed to No. 105, North Ninth-street, 3 doors below Race-st.

Considerable sensation was produced in Albany on Thursday last, by the report of the assassination and death of Gen. John E. Wool, Inspector General of the United States Army. He was shot at and wounded on Monday, whilst in his residence, but not seriously hurt. He resides at Nassau, Rensselaer county, 12 miles east of Albany. It is stated, that one of his relations, who was enraged by a refusal of a demand for money, was the perpetrator of the deed.—N. Y. City Gaz.

After a violent thunder storm at Atkinson, and Plaiston in New Hampshire, on the 1st inst. it was ascertained that the lightning had struck in more than forty places, within the compass of a mile and a half. One dwelling house was struck and the family knocked down, but not severely injured. An ox and a cow were killed.

MARRIED.

At Glastenbury, Mr. Henry Benton, merchant to Miss Elizabeth B. Plummer, daughter of George Plummer, Esq.

OBITUARY.

In this town, Mr. Thomas Steel, 83; Mrs. Temperance Utley, relict of Elder Joseph Utley, 65.

At Middletown, Rev. Stephen Gano, A. M. in the 66th year of his age, Pastor of the Baptist Church.

At Suffield, Miss Abiah King, aged 70, rich in faith. Mr. Nathaniel Spencer, aged 48; and an infant daughter of Simon Kendall.

At East Hartford, on the 18th inst. Mr. Joshua Williams, aged 90, the oldest inhabitant of the place.

A Windham, on the 6th inst. Miss Henrietta Harrington, aged 20.

At Farmington, Mr. Linus North, 54.

At Wethersfield, (Rocky-Hill) Mr. Elias Robbins, 55.—At Ellington, Mrs. Mary Pitkin, 36, wife of Mr. Timothy Pitkin.—At Vernon, Mr. Oliver Fenton, 41.—At Burlington, Mrs. A. Peck, 32, consort of Capt. Joseph S. Peck; Mrs. Lydia Roberts, 51, wife of Mr. David Roberts.—At Wethersfield, Capt. Samuel Buck, 60.

At Lancaster, Penn. 10th inst. William S. Cardell, Esq. late of the city of New-York. As the author of a new system of Grammar, and other valuable school books, Mr. Cardell stands deservedly high in public estimation.

On Saturday last, a child of the late Mr. John Wingate, aged about five years. The circumstances attending its death should operate as another solemn warning to parents; they are, as we are informed, as follows.—The mother and the rest of the family were employed out of the house, leaving the child asleep—Awaking from its slumbers, it drank from a bottle, a quantity of Rum.—When the family returned to the house, the child was very drunk.—Thinking to sober it, it was several times sucked in the river—shortly it became quite cold; and to warm it, some more of the poison was poured down its little throat, which immediately brought on fits, and ended in death.—Dover (N. H.) paper.

In Chelsea, Mass. widow Elizabeth Hasey, aged 102 years.

For a variety of reasons, it has been judged expedient to publish weekly, an account of the monies received at this office in payment for the Christian Secretary.

Aug. 15. Received from Paulina Gilligan, 150. Paid out of this for postage, 20, in addition to the 20 cts. before paid by her; leaving a balance to her credit, of Joseph Metcalf, for 3 years, 6
Peter Comstock, Esq. 2
C. Silliman, 1 75
Levi Sanford, 2
Elipha Hotchkiss, 2
Benjamin Phillips, 2
Eli Adams, Esq. 1 75
Joel Norman, 2
Deac. Cole, Carmel, N. Y. 2
22 Rev. Isaac Drinnell, 1

\$38 80

NOTICE.

IT is requested that ministering and other brethren in this vicinity, will meet at the Baptist Meeting House in New Britain Society, Berlin, on Thursday, the 4th day of September next, at 9 o'clock, A. M. to spend the day in public religious exercises, with a view to the promotion of pure and undefiled religion in the churches.

NOTICE.

An adjourned meeting of the Board of Managers of the Convention of Baptist Churches in the State of Connecticut, and vicinity, will be holden at the Baptist Meeting House in this City, on Wednesday the 3d day of September next, at 9 o'clock, A. M.

ALBERT DAY, Sec'y.

NOTICE.

A Meeting of the Board of the "Connecticut Baptist Education Society," will be holden in the Vestry of the Baptist Meeting House in Hartford, on the Tuesday previous to the meeting of the Board of the Convention, at 2 o'clock, P. M. which will be the 2d day of Sept. All persons interested, will give their attendance, accordingly.

Books & Job Printing, EXECUTED WITH CARE AND DESPATCH. AT THIS OFFICE.

From the Imperial Magazine.
THOUGHTS ON THE PRESENT CRISIS OF THE TURKISH EMPIRE.

MR. EDITOR,—

The affairs of Turkey at the present crisis, must awaken and excite the attention of every mind, alive to the fulfilment of ancient record respecting the fulness and accomplishment of the latter day glory. That in the nineteenth century, a nation should exist in the midst of the civilized world, which has no feelings or thoughts in common with the other nations of Europe, is indeed a matter of astonishment. A nation that bitterly despises the name, the rites, and the institutions of the Christian world; and which has always manifested the most rancorous enmity to the religion of Christ. For ever since, like locusts, it issued out of the hellish smoke of the bottomless pit, it has not ceased to persecute the children of the cross; and, under pretence of destroying idol worship, deluged the whole East with rivers of Christian blood.

For judicial and mysterious reasons, (perhaps to scourge the fallen churches of that day,) "there was given to them power, such as the scorpions of the earth possess, to slay the third part of men." In the tenth verse of the 9th chapter of Revelation, it is said, they had tails like scorpions, and in them stings, with which they might hurt; and how long they have afflicted with grievous torments, both Christians and Jews, I have no need to say. Does any nation on earth, besides the Ottoman, so fight against "the truth as it is in Jesus," as to put a man to death if he but profess it; and no Mussulman dares become a Christian on pain of death.

With regard to their treatment of Christians, even the ambassadors of Christian princes, it is well known how they despise them from their hearts; and are not dog and infidel the best names they can afford a follower of the blessed Jesus?

It is computed, that in the different nations where this pestiferous delusion has spread, there are 176 millions of Mahomedans, about one-fifth part of the entire inhabitants of the globe. Alas, sir, we speak of the approach of the millennium! but what prospect is there of that golden period, so long as the Arab imposture covers so many regions of the earth? In no part of the world where Mahomedanism is the established religion, can a Christian Missionary publish the glad tidings of salvation: the Missionaries in Palestine have access only to Armenians, to Europeans, or British sailors; preaching to the Turks being a thing altogether out of the question. Hence, sir, nothing less than the entire overthrow of the Turkish empire, will afford facilities to the publishing of the cross of Christ; and would any but a blinded and infatuated politician, smitten with the golden gains of commerce, or that non-descript thing called the balance of power, prevent its overthrow?

There is such a thing as standing in the way of God's providence, and making ourselves prominent butts for the arrows of his quiver; but I hope God will defend this nation from throwing away another one hundred millions of the public money, to uphold Turkey our ancient ally. I will yield to no man in loyalty to my king, and attachment to my beloved country, but I shall rue the day, and blush to be a Briton when the English nation shall become a buttress to prop up that sinking country, the abhorred of the Lord.

If Austria does not like the Russians at the gates of Constantinople, as too near her own dominions, why not let the two Emperors settle the matter between themselves? I have no sympathy for the Koran, and I regard the Moslem in no other light than as "abomination that maketh desolate." It is one of that triple alliance, the dragon, the beast, and the false prophet, which Jehovah-Jesus shall consume by the spirit of his mouth, and by the brightness of his appearing; and he who does not sincerely pray for the conversion or downfall of the Ottoman empire, breathes but little of the spirit of the Gospel.

Can the Almighty bring about the restoration of his old-covenant people, while the holy place of his sanctuary is trodden down by these vilest of Gentiles? And what nation so likely as the Russians, (who are of the Greek church,) to avenge the injuries and cruelties inflicted by the Mussulmans upon the ancient Greek church? The contiguity of Russia; their bitter enmity to the Turks; their frequent quarrels; that bone of contention, the free navigation of the Black Sea through the Bosphorus; the wish to have a port in the Mediterranean; shall I add, "the signs of the times;" the low state of the Turkish finances; the indisposition of other powers to help them; their late murders and devastation in Greece; all, all conspire to make this, as far as man's wisdom can judge, a favourable crisis for their subversion. These sentiments gave birth to the following verses, which, however destitute of merit, as a hasty ephemeral production, were at least written *con amore*, and will, I am sure, in this view, meet the approbation of all lovers of the kingdom of Christ.

I am respectfully,
JOSHUA MARSDEN.

THE WANING CRESCENT;

Or, the Fall of Turkey.

The Truth it is cross'd, and the Divan is met,
But the Mussulmans rally in vain;
The sun of thy glory, O Porte, is set!
Thy Crescent is fast on the wane.

The fierce hardy Russian appears at thy gates
To lay thy proud minarets low;
Thy vineyards and oliveyards, fig-trees and dates,
Wave over the head of a foe.

Thy Sultan may stamp, and the Vizier turn pale,
And scimitars flash through thy halls;
But destiny murmurs in every gale,
The Ottoman dynasty falls!

A gloom on the mosque and the minaret reigns,
The Mufti is solemn and grave;
Greeks, ages oppress'd, fling off their vile chains,
Though the Prophet's proud banneret wave.

The blood of the Christians by Mussulman's spilt,
For vengeance to Heaven implores;
On rapine and murder thy empire was built,
And now they hang over thy shores.

Each Thracian wave shall be tinged with red,
The castle of seven high towers,
Shall tumble in ruin o'er tyrannical head,
Wide wasting her beautiful bowers.

The city of Constantine masters must change,
The Bosphorus' billowy tide
Shall bear on its bosom the heralds who range,
To publish the cross far and wide.

Yon Temple,* once sacred to worship divine,
Justinian's glory and fame,
Inscribed on its alter-piece, pillars, and shrine,
Shall witness God's true Prophet's name.

The Scriptures of truth, and the anthem of praise,
Rehallow its echoing dome;
No more on its beauty the *Mollahs* shall gaze;
No *Ramazan* ever illumine.

A *Tekel* is written on every wall,
If prophecy record be true;
The fabric of falsehood in ruins shall fall,
And all be created anew.

The Arab imposture shall vanish in smoke,
And dreadful its exit shall be;
The Hebrews escape from the *Saracen* yoke,
And Syrian Salem be free.

Abaddon, the Pope, and the Turk, if they please,
In trio, the truth may withstand;
But the dark rolling Nile, and the swift Euphrates,
Shall glide through "Immanuel's land!"

And freedom and truth on their green margin reign,
Each desolate desert shall smile;
No turbaned Mamaluke ravage the plain,
No robber of Araby spoil.

The Koran delusion, that legend of lies,
By fraud, cunning, sophistry penn'd,
As the morning of truth lights the orient skies,
Shall vanish and come to an end.

No longer Medina and Mecca shall boast,
Of pilgrims who visit the shrine;
All Egypt set free, and Arabia's coast,
Shall taste of the Bethlehem vine.

Come, sacred Messiah, thy kingdom complete,
And set up thy throne in the East!
Save the nations, O Lamb, and put under thy feet
The Dragon, false Prophet, and Beast!

March! march! hardy Russ, to fulfil his decree,
And carry God's terrible brand!
Let the Jew and the Greek from oppression be free,
But scourge the Mahomedan band!

* St. Sophia, built by the Emperor Justinian.

From the Christian Watchman.

AN ESTABLISHED RELIGION IN THE UNITED STATES.

Amongst the fabulous subjects of fear, which have of late been brought forward by political men for party purposes, is that of a religious establishment. We are told that a certain class of the community, distinguished for peculiar views on theological subjects, are extending a mighty influence over our United States; and that as this influence increases, the danger also increases that the love of power, and the ambition inseparable from human nature, will induce the leading characters of this order, who are disseminating their sentiments with much zeal, so to overrule the popular elections, and to control public opinion, as to place men of their own tenets in high office; thus securing to their own class, the patronage and the emoluments of the civil government. That there may be a spice of this ambition in the best men amongst us, which may need the wholesome jealousy and observation of an enlightened people, we will not deny; neither are we inclined to dispute the tendency of nations equally with individuals to degenerate from the purest theories;—but even admitting this, and that our own country, young as it is, may be relaxing in the purity of its institutions and its morals,—still we are of opinion that the difficulties in the way of accomplishing a plan of this sort are so numerous, as to render it altogether hopeless to the most inventive imagination.

Our United States have enjoyed for more than fifty years a liberty of conscience, and with some few exceptions, a freedom from ecclesiastical tyranny, unexampled amongst the nations of the older world. We have found that this privilege, combined with our happy political immunities, has diffused amongst us the largest portion of prosperity and content-

ment. We have not, indeed, been freed from the occasional bickerings of party zeal, either in religion or politics; but these, having generally been chastened with prudence, and overruled by correct public opinion, have not arisen to any alarming height, and may perhaps have done good. The contrast with other countries, which our own experiment has furnished, has been to us a lesson of practical wisdom, which we shall not be willing suddenly to disregard.

Admitting, however, that any one denomination of professors should combine for the election of a civil ruler or rulers of their own sect, it does not appear at all probable that their efforts would succeed. There are so many different denominations, and each one split into so many divisions and subdivisions, every one of which has its peculiar attachments, and jealousies of every other, that the greatest strength which could be concentrated for the political elevation of a religious bigot would be but comparative weakness. All the prejudices too, of men of no religious profession, would be united to defeat a scheme so suspicious. Predilections of the most determined cast would rise in opposition; and perhaps no combustible of a moral kind would kindle so intense a flame, or spread alienation and ill will so extensively amongst the people, as this project.

But it does not follow, because the religious establishment of any one sect would be a great evil, that therefore Christians generally have nothing to do in the choice of their rulers. They have a common interest with other men in the well-being and good order of society, and none certainly feel a warmer attachment or a deeper anxiety for posterity than they do. They cannot, therefore, look with indifference on a course of elections to public office, which threatens to destroy the foundations of sound morality. And if at any time, by a union of moral strength, all the denominations should put forth their energies, as citizens of a free republic, in favour of men the best qualified to direct the councils of the nation, surely no one would have just cause to complain. We are, indeed, of opinion, that many Christians are too negligent of their elective franchise, and too much inclined to surrender the choice of civil magistrates to political partisans. Such conduct, so far from being justified, deserves reprehension. If at any time men are candidates for their suffrages in whom there is an evident disparity both in talents and in sound principle, their preference should always be given to the man, who to the most ability unites the purest principle.

We say not that the Christian is in all cases to be preferred as a civil ruler, to the man of the world, where other things are not equal. The most ardent piety may characterize a man, who has few or no political qualifications. He should of course be no candidate. But if the opinion be correct, and we think the scriptures fully justify the expectation, that a state of society is approaching, in which men in general will be the active friends of God, and in which talent as well as piety will be more universal,—we should say, in such an event, that all our rulers should be men of the purest religious principle.

If a regard to the honour of God, and a deep conviction of accountability to him, is the most powerful motive to the performance of every duty, there is certainly the greatest safety in committing the guidance of public affairs to liberal and enlightened men of this character. We hesitate not, however, in saying, that an individual who understands the rights of his fellow citizens, and who determines to act with a sacred regard to those rights, even though he may not be, in the strict sense of the term, a religious man, is greatly to be preferred as a civil ruler, to the man of acknowledged piety who may be under the dominion of an over-weening and bigoted fondness for the unessential peculiarities of a sect.

From the Visitor and Telegraph.

PILATE AND HEROD MADE FRIENDS.

The Editor of the Christian Register, (a Unitarian paper published in Boston,) has received a letter from a "Hicksite Friend," at New-York, expressing his warm approbation of the Unitarian papers and Tracts. The Editor of the Register is greatly delighted with his new acquaintance and friend, and says—"We greet the friends of Elias Hicks as our friends and brothers."

We subjoin the following account of Elias Hicks, taken from a paper conducted by the Orthodox Friends, from whom he has succeeded.

Elias Hicks has boldly taken what Pope calls "the high priori road." Whether he will travel so far therein, and "reason downward" till he arrives at the lowest depths of infidelity; "till he doubt God," remains to be seen. The advances which he has made toward this frightful abyss, are as astonishing as they appear to have been rapid. He began by spiritualizing away some of the plain facts recorded in Scripture; as he advanced in the path of skepticism, he doubted some of these and denied others. The next step in his progress, was to deride those who were sim-

ple enough to believe them. The whole plan of redemption through Jesus Christ, has long been rejected by him as a superstitious and absurd affair. Extending his views according "to the analogy of reason" as he phrases it, he has discovered that there is no evil spirit or devil; that there is no hell, or place or condition of future punishment; no heaven, or place or condition of future reward; and that the whole of our existence is bounded, like that of the beasts which perish, to this terrestrial ball. From this daring avowal of the worst doctrines of the school of Epicurus, the transition is short and easy to Atheism itself. Good men, in all ages, have found their only refuge from the wrongs, the sufferings, and inequalities of this world, in the assurance; that but a small portion of the plan of Divine government was here unfolded, and that the full display thereof was reserved for a state of future existence, where those wrongs which slept undisturbed upon earth would be punished. If the doctrine, that there is no future state of rewards and punishments, is to be classed among the "all unbelief" into which the followers of Elias Hicks are to be initiated, what will the Christian world say to so monstrous a heresy? What substitute shall we find for that greatest safeguard of morality? What are the ties to bind so society together, if this unbelief become a popular doctrine, and be taught under the guise of a refined and spiritualized religion?"

IRISH CATHOLICS.

The following very brief extract from the Irish Chronicle for June, will tend to show the strength of that superstition, which the Catholic religion exerts over the deluded Irish; and the happy adaptation of the means which our Baptist brethren in England are using, to enlighten and save this portion of their countrymen by means of Lay readers of the Scriptures.

"Sunday 16th.—After reading portions during the day for the few who came in at various hours, a tradesman from the parish of Teakle came in the evening to know if there might be any thing for him to do? No, said I, and if there was it should not be done on the Lord's day, he being a very able bodied man stood opposite me and stared me in the face. I asked him to sit down till I would read a chapter to him out of the Irish Testament which I had open at that time. The Connaught man having another Irish Testament, begged of him to sit down. Oh no, said he, I would not be allowed to listen to those books. And you go about working on the Lord's day, and would not hear the word of God. O said he, sure you know there is but one true church, and what is that? 'Tis the church whose members worship God in spirit and in truth.' O no said he, it is our own holy Roman Catholic church, and then ran away and would not listen to one word more: thus you see that the priests are the principal stumbling blocks every where. This man would probably hear the naked word of God, were it not for the mandates of the priests, and if accompanied with the divine blessing, faith would follow.

Monday 24th.—Went to a funeral to Coogypark. About forty persons followed me into an out house, to whom I gave a long lecture, "All flesh is as grass, therefore be ye also ready, &c." And whilst travelling a mile in the funeral, I was heard with the greatest attention; but whilst travelling the last mile a great debate. Several approved of what I said, and some disapproved. One man told my principal opponent that I had as good a right to know those things as himself or his priest. Upwards of 100 heard the word this day.

THOMAS BUSHE."

Roman Catholic Notions.—Our author was hospitably received by Mr. Edgeworth. In the course of conversation with Mr. E. and his daughter, Mr. Hall says: "I hinted that though the Roman Catholic Catechisms are clear, that a Priest cannot forgive sin without sincere repentance, yet that from many conversations I had had with Catholics in various parts of Ireland, I had reason to conclude, that the great body of the people believe that, on being simply confessed, Priests can, without any condition whatever, if they please, forgive sin. Mr. E. was not of this opinion: Mrs. and Miss E. were. He immediately rang the bell for the coachman, who he said was a sensible young fellow, and a Catholic, and would decide the question at once. This man was asked, among other things, whether he went to mass and to confession, and whether he thought that, on the mere confession of sins, the Priest could forgive them? He answered, 'I think he can.'—'Pray, John,' said Mr. E., 'if you were to stab me with your knife to the heart, here, in the midst of my family, and should run and confess it to your Priest, and he should absolve you, would you be forgiven?' 'I think I should,' said the man; 'because it is said by our Saviour to his disciples, and to the Bishop and Priests, their successors, whose sins ye forgive, they are forgiven.' The answers of some other servants called in for the purpose, did not go quite so far as this man's, but most of them tended to

show that their Priests do not dwell sufficiently on the conditions necessary to forgiveness, or pass them over altogether; and, as this appeared a matter of importance, I had entered into conversation with people in various parts of Ireland, and been at pains to ascertain the fact."—*Critical Review.*

TRUE THEORY OF LAY PREACHING.

From a Letter of Professor Stuart, of Andover.

For my own part, I hope to see the day, when a thousand will be employed in teaching the principles of the Christian religion, where one is now employed. I have no apprehension that instruction of this nature is to be confined solely to those who are learned in the classics; or even to those who are liberally educated, in the higher sense of this expression. I do hope, most fervently hope, that the day is coming, when Christians of every rank in life, who understand the plain and essential principles of the gospel, will, one and all, feel their obligation to urge them upon others around them. So did the primitive Christians. They that were scattered abroad, on the occasion of the persecution which followed the death of the martyr Stephen, went every where preaching, [i. e. inculcating teaching] the word, Acts 8: 1, 4. These were not the apostles, Acts 8: 1; but other Christians belonging to the church at Jerusalem. And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the importance of divine truth, would not cease to speak of it, and to urge it upon others. The blessed institution of Sabbath Schools is beginning to show the importance and the practicability of this great principle of Christian action to the church, at the present time. After slumbering for ages over her duty, the church, (I mean the private members of it), are beginning to learn, that they have something to do, by their own personal efforts, for Him who redeemed them; and that they are to be active in his service, as well as the more formally consecrated ministers of his word.

All I would say on this subject is, Let every Christian teach, so far as he has opportunity, what he understands himself; and undertake no more than this. A regard to this simple maxim would effectually prevent all such lay-preaching as would be likely to do injury to the church. The official, formal duties of the ministry, I would be one of the last to assign to private individuals, not consecrated to the sacred office. But, while the whole system of teaching should be under the guidance and control of the minister, let him bring into the service of God and the church every aid within his power. It is in this way, that a new day is to dawn on the church. Sabbath Schools and Bible Classes are the harbingers of that day. They show the correctness of the principles which I have now been advocating; and show, too, how imaginary are the fears of those, who are accustomed to declaim with so much vehemence against lay-teaching. Where is the minister, that has done his duty in regard to these modes of instruction, who has not found lay-teachers (such as I have described), a powerful auxiliary in the great business of his vocation?

I have now explained myself, as I would hope, in such a manner as to prevent being misunderstood, in regard to teachers who may be employed in the church. The church needs teachers of all sorts; teachers for high and low, for rich and poor, for learned and unlearned, for children and for adults. Why should she not have them? If it be granted that she ought to have them, then I ask, is it not proper to aim at multiplying the number of able and learned teachers, as well as others, and thus aim at accomplishing the most extensive good in the power of those, who are endeavoring to raise up advocates for the cause of religion?

Pliable Faith.—We remember a case of this current facility of believing, which as it came under our own observation, we may mention in proof of the aptitude of some minds to accommodate themselves to every wind of doctrine, and of the strange ignorance which is sometimes manifested on the subject of religion.—In answer to an advertisement inserted on the covers of one of our monthly publications, for a person to conduct a village school, who, it was required, should be of a particular religious denomination, one of the applicants for the situation concluded the description of his qualifications with the following postscript:—"I have not been brought up to your religion, but I have no doubt that, on a trial, I should like it." The pliancy which this answer discovered, may be concealed by persons of less honesty and less simplicity, who are equally disposed to put their conscience on sale.—*Er. Review.*

Our running accounts with the merchant, grocer, baker, butcher, shoemaker, tailor, blacksmith, and printer, are generally like our sins—more than we think them to be.